



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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FROM THE JEWISH EXPOSITOR.

### PALESTINE.

JOURNAL OF THE REV. W. B. LEWIS.

*Damascus, Nov. 14, 1824.*—Set out with Mr. Wolf to call on the high-priest of the Jews. On the way going and returning, we met several Jews and conversed with them. Amongst them is the voice of trembling, of fear, and not of peace.

In the afternoon I walked to the spot where it was said the heavenly vision appeared to St. Paul. It is not an English mile from the city, and the way passes through the Christian burying ground. The graves and tombs extend to the arch, formed of gravel and rude materials, with an inscription to mark the spot which is below, level with the adjoining road. Here the Christians of Damascus assemble on the 25th of January, and part of Acts ix. is read, and some ceremonies are used. Children, &c. dressed in white pass under the arch in procession, and they spend the day amongst the tombs. They maintain this to be the precise spot where the vision was seen by the apostle, but Mons. de Thevenot asserts the real place to be near a ruined village, called Caucab, about three hours from Damascus. The burying ground is extensive, but as usual in this country, is without wall or fence; it is the common property of all the Christians; the Greeks, Catholics, Maronites, Armenians, and Syrians, and Schismatics, who persecuted each other, lie buried here in the same undisputed bed. One tomb distinguishes the grave of five Greek Patriarchs, the last of whom died this year. On the left, between the city and the burying ground, the sepulchre of St. George the martyr is shewn. He was porter at the city gates, and stoned to death because the Jews, who desired to kill the Apostle, supposed him to have assisted in his escape. I saw no inscription on the tomb. A square wooden railing surrounds it, supporting the shed, which protects it from the weather. Many miracles are alleged to have been wrought at this holy spot. Close to the city gates, which lead to the spot of St. Paul's conversion, is shewn a large window, now filled up, through which they say the Apostle was let down in a basket by the wall.

On my return, I visited the Greek church; a large building. In the outward court is a pulpit and an altar. There is a school for about eighty children; I promised some Testaments for their use.

*Nov. 15.*—It being the Jewish Sabbath, I went to the synagogue with Mr. Wolf. Our presence excited much sensation; they seem not accustomed to see strangers. It was in the synagogue that

the late arrest of the principle Jews took place. There are seven synagogues in Damascus; all of the Sephardin congregations.

I visited the deserted convent of the Jesuits; it is very commodious, and besides the dining-room, chapel, school-room, &c. below, has up-stairs, nine good apartments.

Near this convent is the house where dwelt Ananias, according to tradition. Entering a yard, and descending a few steps, you pass into a large vaulted place, where they say dwelt the man who was commissioned to declare unto Saul of Tarsus the good tidings of great joy. "Brother Saul, the Lord, even Jesus that appeared unto thee in the way, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." It is now a deserted spot. A little old woman seems now the only guardian angel of the place. She told me many cures and wonders had been performed here.

I walked hence to the Christian hospital, which is an asylum for persons afflicted with leprosy, &c. It contains from thirty to forty, and is the only hospital in Damascus, perhaps the only one in Syria.

*Nov. 16, Sunday.*—Our devotions were interrupted by the Jews coming for books; they continued about the convent all day in great numbers. But the Capuchin friars complained much of our encouraging this "vile and cursed people." We could therefore only admit a few into the convent. The crowd was so great and so noisy at one time, I suggested throwing tracts to them from a window, and it was curious to see the scramble. The books we gave at the door, and I observed one Testament go through several hands, and many fought for it before it came to the proper owner. One might wish to see the Jews more orderly, but it was pleasing to observe their eagerness for the Scriptures. The violent conduct of the priests, especially of one of the Capuchins, who seemed otherwise a good sort of man, was lamentable. He addressed the Jews, and spoke of them in violent terms, and displayed a most bitter spirit against these poor, but "cursed" people, as he called them; he seems an enemy to every measure for benefitting them. Amongst the Jews who came up stairs was a schoolmaster; we gave him a few books for his scholars; he said he had twenty-one boys under his care, and they paid him (each) twenty paras per week, and that there were other schools of the same kind under the direction of Celibe Raphael.

*Nov. 18.*—Christians are coming to the convent for the Scriptures. One man produced a trunk, and begged me to give him Testaments in exchange for it; he said he wanted them for his



friends in the country, he seemed very desirous, and I gave him seven Testaments.

In the afternoon, I visited the sepulchre of the forty sleepers, about two miles distant up the mountain, north-west of the city; the ascent is very steep, rough and narrow, but the man who takes care of the place, though blind, hurried up quite alone from the bottom of the mountain, when he heard that visitors were coming. He is esteemed a saint by the Mussulmans. We were ordered to take off our slippers on entering the sanctified cave. All was darkness, but the blind man in a moment struck a light, and then there was a display of much Mohammedan ignorance and nonsense. I expected something here in the shape of catacombs; but the saint told a tale of wonders, and all was inexplicable. "Here you see (said the blind man) the hand of Gabriel, (a hand appeared formed in the rock above,) this is the very spot where Cain slew his brother, instantly the mountain rolled down to crush the murderer, but the great angel Gabriel, with his mighty hand, arrested the rock in its flight, and the mountain has ever since been weeping day and night, see the tears how they drop from the eyes of this hard rock." The blind man then pointed to something like an open mouth and a tongue, but I said, Where are the forty sleepers, or giants, as some call them? "Look within these holes," he said. There is nothing to be seen, I replied, but the mountain. "At present (answered this wonderful saint) the sleepers are wandering on the seas far away, and going about the world, but every Friday they come here, and there are many men in Damascus, who see their shadow to this day flying up the mountain." I asked if these forty giants existed in the time of Cain and Abel. Yes, was the answer. He next told me something wonderful about some great prophet who visited this place, and standing up straight, he pointed out a hole in the rock, the size of his own head, and he appeared to allude to something about the prophet Elias. "And did this prophet exist in the time of Cain and Abel," I asked. "O Yes," he replied. I was then conducted outside the grotto to see the forty tombs, and the stains of the blood of Abel. In a long covered place, are forty narrow flag-stones along the wall, arranged at equal distances. Spots of a red hue are visible on the mountain adjoining, and this he affirmed to be the blood of the murdered Abel. I asked, was not Noah's flood sufficient to wash away the blood of Abel? Yes, replied the devotee, but God designed this blood to remain, and here you see it, and all the English come to look at it. I was glad to leave all this folly, but it reminded me of too many stories of equal folly, and told with equal seriousness elsewhere, much nearer home. The trouble of ascending to this place is repaid, however by the view which it affords of the city, and surrounding gardens. At the bottom of the mountain is the large village of Salhai, and on the declivity there are many Turkish monuments scattered about.

*Nov. 20.*—Christians in great numbers came asking for books—I was obliged to send many empty away. The Padres were angry, and one of the Capuchin Friars who spoke so ill of the Jews the other day, used nearly the same language regarding the Christians to prevent our giving them the Scriptures.

*Nov. 21.*—There were many supplicants at an

early hour for the bread of life. There is a large day-school of about 150 children attached to the convent. These young people, with others, have manifested a great anxiety for the Scriptures. They have only been used to read the book of Psalms. I asked the Padre Precedente why the children are not to read the Gospels even as a first book. He and another priest answered that the Gospels are too holy to be put into the hands of children. Many of the children, however, are now provided with the New Testament; and this was not done in a corner.

The Christian population of Damascus is estimated at about 12 or 13,000; of whom 3,000 are of the Greek Church. From 7 to 8,000 are Melchites or Greek Catholics. The Jews are considered about 4,000, or nearly 1,500 families. The Turkish population is differently estimated, from 1 to 200,000 souls. I should think it is not below 150,000. Mohammedans in general are termed Turks as well as Mussulmans in this country.

*Safed, Nov. 27.*—This place is a day's journey, or about nine hours from Damascus. I should have enjoyed the ride from Digiber but for the rain and fog, which continued nearly until I arrived at Dgezer, the distance of seven or eight hours. The road lay over hills, and over a mountain formerly called Hermon; shrubs and full grown trees presented themselves in every direction. I thought of happy England, as I was about to cross the Jordan, and to enter the land of the tribes of Israel. On the descent to Dgezer, I was gratified by an unexpected, but distant view of the lake of Tiberias, or sea of Gallilee. The upper, or little Jordan, is no contemptible river. At the bridge called Dgezer, it is said the patriarch Jacob crossed with his staff and retinue. The bridge is called, by the Arabs, the bridge of the daughter of Jacob. On this side Jordan I had a sight of the ancient waters of Merom. This little lake lies a short distance higher up.

The bridge divides the Pachalic of Damascus, from that of St. John d'Acre. At this place, a man in the name of the Basha of Acre demanded Cafer, not only from myself but for the men belonging to me, who had passed two or three hours before. I told him I was an Englishman, and should not pay, as Europeans are exempt. He insisted a long time, but when I asked him his name, and wrote it down in my pocket-book, and asked him how much he wished for, assuring him I should represent it to the Basha, he refused taking any thing.

#### MR. WOLF'S JOURNAL.

The Jewish Expositor for Dec. contains the first part of a new series of Journals from Mr. Wolf; transmitted under the date of the 15th April last from Bagdad, from which we make the following abstract.

*Feb. 4, 1824.*—John Barker, Esq. came in the afternoon to Mr. Maseyk, to take his last farewell, and kindly gave me letters of introduction from Messieurs Barker, and Maseyk, and Elian de Picciotto, for gentlemen in Bagdad. I left Aleppo in the afternoon, with a servant, and in the company of a Frenchman with his two servants, and 150 Turkish merchants. We slept an hour distant from Aleppo in the open air, in the gardens of Ali Bab Allah.



Feb. 8.—We arrived in the town called Beere, situated on the bank of the Euphrates, which I passed in a boat.

The Euphrates is called *Frat* by the Jews and Arabs; and by the Turks, *Murrat*. Who can pass this river without feelings of devotion? Euphrates went out from Eden, to water the garden. Abraham the Hebrew, must have passed the Euphrates at Beere, when he went from Orfa, (anciently called *Ur* of the Chaldees) into that land which God shewed to him.

At Beere, there are 15,000 Turks who are rebels against the Sultan. For twenty-five years, they have not paid any tribute. Here are likewise a few Armenian Christians, with three priests, who live in great ignorance.

At Beere, there is likewise a great number of immense holes and rocks, many of which holes are fitted up for khans, in which travellers lodge. We took up our lodging in one of them. The Church of Armenians is formed of one of these holes. "Go to Euphrates, and hide it there in a hole of the rock." Jeremiah xiii. 4. These holes, therefore, we see, were proverbial in the days of Jeremiah.

I met in the hole which we occupied, a Jew from Orfa, which place the Jews still call *Ur Kasdim*, *Ur* of the Chaldees. I had a long conversation with him about Jesus Christ. I gave him tracts, and a Hebrew Bible and Testament. The Turkish soldiers demanded tribute from the Frenchman and myself; we went to the governor, and as I had a firman, the governor gave orders that they should not take one single penny from us.

Feb. 11.—Orfa is surely a place worthy of particular notice.

This city, which is known in Church History by the name of Edessa, is called Orfa by the Turks, *Rabha* by the Arabs, and *Ur Kasdim*, i. e. *Ur* of the Chaldees, mentioned in Genesis, xi. 28, by the Jews; and this city is considered, as well by the Turk as the Jews and Christians dwelling there, as the real birth-place of our father Abraham. Haran is eight hours distant from Orfa. The Jews go from Orfa to Haran, to the sepulchre of Terah, the father of Abraham; and a half an hour distant from Haran is a village called *Telleiden*, the birth-place of Laban, where Jacob kept the flock.

I delivered the letter of introduction I had from Mr. Maseyk to Signor Yunan, a Syrian Christian. He received us with the greatest kindness, and procured us convenient rooms in the khan. The Syrian Bishop, however, was displeased, that I did not take up my lodging in his residence, for I was strongly recommended to him by their patriarch from Damascus; he ordered that the letter of their patriarch should be read in the churches. I presented to him an Arabic New Testament, and sold some to others. The Bishop told me, that the Bible Society would do well if they would print the Turkish New Testament with Syrian characters; for the Syrian Christians at Orfa, that is, the greatest part of them, speak Turkish, and read and write it with Syrian characters.

The Bishop Gabriel, this is his name, invited me to attend the next day at the service in their church. I accepted the invitation, but I begged him to dispense with my kissing either the cross or image, and to permit me to read the Gospel in Arabic to those Syrians, who understand the Ara-

bic language, during the ceremonies of the mass; he granted me both requests. I read then, dressed as a Syrian priest, the third chapter of St. John, and expounded it. After the mass was over, I laid aside the Syrian dress which had been given me in the vestry, to put on during the lesson.

After the church service was over, I breakfasted with the Bishop, I then called likewise on the Armenian Bishop. There are at Orfa 200 Syrian, and 2,000 Armenian families, with two large and ancient churches.

There are fifty families of Jews at Orfa: the principal Rabbies called on me, and even their chief Rabbi, whose name is Haim.

*Rabbi Haim*. Blessed be thou, who comest here to *Ur* of the Chaldees, in the name of the Lord.

*I*. Blessed be thou, O Rabbi, at *Ur* of the Chaldees, in the name of the Lord.

*Rabbi Haim*. I have heard, that you are a wise man, and the Talmud says, that the wise men push one another like oxen, and as I am a wise man, let us push together, for I have read (the Lord be blessed) the law and the prophets, Jarki, Sohar, Shulkhan, Orakh, and Rambam, I know, therefore, to push with my horns!

*I*. Prepare your horns, O wise man, and push!

*Rabbi Haim* pushed me with his rabbinical horns more than an hour, without having been interrupted by me; after this I said to him, Verily, verily, I say unto you, that you may be the wisest man on earth, but you cannot enter the kingdom of heaven, except thou art born again.

*Rabbi Haim*. I do not understand you.

*I*. Thou art a master in Israel, and hast read all the rabbinical books, and knowest not these things! And thus I continued to proclaim to him and the other Jews present, the great antitype of the paschal lamb, the seed of Abraham, by whom all the generations of the earth were to be blessed. I proclaimed to him Jesus Christ, the saviour of the wise, the saviour of the ignorant, the saviour of the rich, the saviour of the poor; Jesus Christ, whose power knows no bounds, whose wisdom knows no number, whose kindness knows no measure, who, by faith in him, will bring us to the magnificent court of the King of Heaven!

I gave to him and to two other Rabbies, two Hebrew Bibles and three New Testaments; twenty other Jews requested New Testaments, but I was not able to supply them. They confessed to me that they never before had heard any one speak of Jesus Christ in this manner.

I went to see the cave where the Jews, as well as the Christians and Mussulmans at Orfa, pretend that Abraham was born. The Jews, Turks, and Christians, all call that place, with the fiery furnace, into which Abraham was cast by Nimrod, *Khalil Rahman*, i. e. the beloved of the merciful. The Turks in Palestine call Hebron also, *Khalil Rahman*, because Abraham, Isaac, and Jacob, were buried there.

Midrash Raba, and other Rabbinical writings relate, that Nimrod came to *Ur* of the Chaldees, and made an attempt to compel Abraham to worship idols, but in vain. Nimrod, therefore, gave orders to cast Abraham into a fiery furnace, which was done; but the fiery furnace was immediately turned into a river, and Abraham was saved.

This tradition is believed at Orfa by Turks, Christians, and Jews, and they to this day per-



form their devotions every year near that river, which I saw myself. The river abounds with fish, which approach the shore, as soon as they perceive any one come near it; for as it is death to catch the fish of this sacred river, they are never disturbed, and on the contrary, are fed by those who pass by. The Turks and Christians who accompanied us, cast bread into it, and I did so myself; but whether that river was formerly a fiery furnace, as the pushing wise men tell, and as the inhabitants of Orfa believe, I must leave to the French Editors of the Journal *L'Ami de la Religion et du Roi*, to decide.

No Protestant missionary ever trod this ground. I deem it therefore not superfluous, to give you some hints about the present state of government at Orfa.

Orfa is governed by a Pasha, who is appointed by the Sultan of Constantinople; but that Pasha never dares to reside at Orfa, as the inhabitants openly avow themselves rebels against the Sultan. The Pasha therefore resides at Marash, two days distant from Orfa. The governor of Orfa, Ibrihim Khalil Agha, is at the head of the rebels, and to him the inhabitants pay implicit obedience. Two months before my arrival at Orfa, a Tartar arrived there from Constantinople, with the firman of the Sultan demanding tribute; the governor immediately ordered them to hang the Tartar with the firman in his hand, and to expose his body to public show. The Tartar was immediately put to death, and the thunder of cannons and the shouts of the people announced their approbation of the governor's conduct. "This," said they, "is the tribute we give to the Sultan who dares to send a dog here to demand tribute from the inhabitants of that city, where Abraham, the beloved of the Merciful, was born. We know no Sultan: God preserve the life of our governor, of Ibrahim Khalil Agha." This governor lives in splendor like the Pasha of Egypt. When I called on him, I showed him my firman; he did not, as the Pasha of Damascus himself did, kiss the firman, but he looked at it in the most contemptible manner, in the presence of the Mufti. He treated me however kindly, and promised me his protection. He never takes money from Turks, but extorts money from the poor Christians and Jews.

*Feb. 14, 1824.*—We arrived in the village called Kermutsh, wholly inhabited by Armenian Christians. They have one church and two priests. The priests called on me, and having told them the object of my travels, they asked for Armenian Bibles. We were treated very hospitably in the house of an Armenian Christian.

*Feb. 16.*—We arrived in the Kurdish village called Masar; we again took with us a Kurd for our escort, who, like the former, left us on the road, so that we were obliged to continue our journey without knowing the way, and thus we arrived at a village inhabited by hospitable Arabs, called Nabi Agub, Prophet Job. Turks and Arabs perform their pilgrimage to this place, and they pretend that Job, mentioned in the Bible, was born and buried there.

Job (or Agub) is the present chief of these Arabs.

It is remarkable that the name of the present chief of this village is Job, (Agub Agha,) the son of Pasha Tamir. He was absent, and six hours distant from Nabi Agub when we arrived there.

He has 30,000 Arab families and Kurd families under his command; he is the most mighty Nomade in the desert; the whole country around him trembles at his name; his integrity and justice are highly praised by Christians and Jews. Although a Nomade to whom the Sultan never could get access, he pays respect to the Sultan, and sends him presents, and at the Sultan's command he takes the field against those who rebel against the Sultan. Wretched the man who resists Job's power. If we had known this before, I should have paid him a visit, and two men of his would have sufficed to bring me safely to the gates of Merdeen. I learnt this afterwards from the Archbishop of Merdeen, and heard it again at Kuselli, from Mr. Shamaun. I should therefore advise every traveller and every missionary passing this way, to obtain a letter from the Pasha of Aleppo for Agub (Job) Agha, and to eat bread and salt in the tents of that mighty patriarch, then he will never be troubled by Kurds as we were. Oh, that he may know, like Job of old, that his Redeemer liveth, and that his Redeemer hath already stood upon the earth.

## BAPTIST IRISH CHRONICLE.

*To the Secretaries.*

*Newmarket on Fergus,*

*Sept. 20, 1824.*

I have been out the last three weeks preaching and inspecting the schools. I am happy to say, that I was well attended, and that there is an increasing desire to hear the gospel. With pleasure I also mention, that I found the schools again increasing, except one, notwithstanding the persevering threatenings, and dreadful and shocking cursing of the priests; it is a critical time with them, and the more they curse, the people get less afraid of them.

On Lord's-day, the 5th, preached at Moy in the morning, about six miles from Miltown, to a Roman Catholic congregation; there was only one Protestant woman. Four or five families threw off Popery, and others will follow them; there were about thirty of their children present, and the people were very anxious for a school-master for them; I promised I would provide for them as soon as possible.

On Lord's-day 12th of September, I preached in Thomas Bushe's house at Maynoe, at eleven o'clock, when the priest was saying mass to about forty Roman Catholics; there was only one Protestant family in the whole parish. P——, the late Carmelite, was present, who, with the rest, paid the greatest attention. I enclose a letter from Thomas Bushe respecting him—it is strictly correct; I am sure it will give you pleasure. His leaving the popish religion has given it a great shake. As Paul was a Pharisee of the Pharisees, so he was a Carmelite of the Carmelites, and a leader of the pilgrims. The priests boasted of him, and held him up as an example to others. I was told he has been to Loughderrig in the North, and all the way to the county of Wicklow, to a famous priest, who is eminent for absolving sin. But the Lord has mercifully shewn him his delusions. He was determined not to hear me the night I preached at Long's, but the Lord had determined he should. He is now most diligent in reading the Irish and



English scriptures to all he possibly can, without pecuniary reward. After preaching at Bushe's, I immediately went off to Mount Shannon, in the county of Galway, and preached to a crowded congregation, who heard with the greatest attention; and the next evening at Clanwella to a room full of people. The Lord mercifully preserved me from those who would swallow me up. The whole country is convulsed: there was never such a stir in Ireland. WM. THOMAS.

*To the Rev. Mr. Thomas.*

*Moynce, Scariff, August 19, 1824.*

REV. SIR,

In giving you an idea of my labors during the last quarter, I am constrained to relate the following striking instance of sovereign and redeeming grace, which delivers the captive, heals the broken-hearted, and sets at liberty such as are bound. Although it would be tedious and impossible for me to give you more than a specimen of the pilgrimages, stations, mortifications, &c. of the celebrated Carmelite, who is the subject of this narration; yet, suffice it to say, that I have frequently known him to refuse lying upon a feather bed, he would not lie so comfortable; his bed should be a litter of straw, with the worst covering that could be procured, and when at his own house, his bed would be a mat made of straw, and a small bit of hair-cloth would be his whole covering, sheets, blankets, quilts, and all, though he could well afford lying upon a bed of feathers; but mortification was his trade, and he looked forward in hope that his passage through Purgatory would be tolerable, in proportion to his sufferings here. Urged by superstition, he cut off his hair, and began to wear a wig, and resolved on devoting the rest of his days to religious services, in what is called performing rounds or stations at different places in the kingdom, famed for imparting peculiar merit to observances performed at them. Lady's-well, Lough-derrig, Inniscaltraugh, or the Holy Island, &c. were frequently the scenes of his blind devotions, particularly the latter, at least ten or twelve times a year. This island lies in the river Shannon, has a steeple and seven churches; it would be difficult to describe the seven and seven score rounds that are to be performed here on the sharpest stones, with the bear feet, and on the knees; the whole circuit of rounds, put together, is computed at upwards of twenty-eight Irish miles, besides seven Paters, seven Aves, and a creed, carefully counted on a string of beads at each and every of the seven and seven score, or 127 rounds. This Carmelite, who is a young man, and an eminent tailor, states, that you preached at Mr. George Long's in the parish of Clounrush, last spring, where he happened to be at work; and declares, that when he saw the neighbours collecting to hear you preach, he gathered up the cloth that he had in hand, and retired to an adjoining room, lest he might be contaminated by your pestiferous preaching; and just when you commenced preaching, the light that he had, went out; he then stood up to the room door in the dark, and paid the greatest attention to what you preached, which made an impression on his mind that will never be forgotten; and, at his returning home to Tomgrany, he called at my habitation, but I was not at home, to know from me what I thought of

the doubts that were upon his mind, and what I thought of what you preached; and he solemnly declared to my wife and family, that you levelled the Romish religion to the ground. "Oh!" said the Carmelite, at the same time stamping his foot, "Mr. Thomas, the preacher, sunk the Roman Catholic religion, never more to rise." In three or four days after, I met this man in the street of Scariff, and not twenty yards from Priest Vaughan's door, and, to my great surprise, he spoke very friendly to me, (though he refused speaking to me twice when I spoke to him, since the priest turned me out of the chapel, nor would even look to the side of the road that I might be at,) and asked me when did I see Mr. Thomas, the preacher; told me that he heard you preach at Long's; said, that you condemned and shook every part of the Romish religion; particularly Transubstantiation, the interference of angels and saints, extreme unction, &c. &c. I took an opportunity then, in a calm, loving, and submissive manner, of pointing him simply to the complete and finished work of redemption, and that the merit of the atonement was not to be attained by doing penance, by confessions into a priest's ear, by purgatory, by masses, ointments, &c. &c.; but that pardon, peace, &c. were unmerited free gifts of grace for guilty sinners, by the sacrifice of Jesus Christ, once offered on the cross, when he had by himself purged our sins, &c. I also endeavored to impress upon his mind the necessity of reading the scriptures, as the grand medium to bring him to God; and I rejoice to say, that, since that time, he is not a bigot, but like a noble Berean, and is, day and night, and from house to house, at every opportunity, searching and reading the scriptures to all who are willing to hear their joyful sound. He came on purpose to my house at least four or five times a week these two months back, and never ceases reading the Scriptures, and has felt a great desire to converse with me upon the things of God, insomuch that he frequently continues, until clear day in the morning, talking of Moses and the Prophets, Christ and the Apostles, &c. This man could read the English well, though he did not know a single letter of the Irish, but could speak it fluently, and having seen several at my cottage, who could read the Irish Scriptures, he expressed the greatest desire to know how to read them. I got an Irish Testament, and taught him the Irish letters, and continued instructing him the most part of five or six days; and before he went away, he could read three chapters of the Irish Testament fluently; and, whilst away from me, he applied himself diligently to the study of the Scriptures, and to a language so endeared to the natives by every tie of love and affection; and has made such wonderful progress, that he sat in a class of Irish readers, the three last Sundays, at my house, and read the Irish Scriptures in his turn, to the great delight of upwards of thirty persons, who were present upon that occasion; and I am told, by persons for whom he lately worked, that he, with the most indefatigable zeal, spends half his time reading the Irish Scriptures to them, and declares that he never will be hindered by priest or bishop from reading the Scriptures to his poor benighted brethren; others, following his example, are now, with the greatest avidity, learning the Irish; persons who never before thought of learning it, and thereby ensuring the study of the Scriptures, as they



will admit an Irish Testament, where they would not handle, or even look at an English one; even a revenue police man, stationed in the barrack at Scariff, who is a Roman Catholic, is now eagerly learning the native language, and deeply laments that he did not begin when P—the Carmelite did. He begged an Irish Testament of me; I gave him my own, which he sounds into the ears of the rest of the men, who are chiefly Romanists, and borrowed one for my own use.

THOMAS BUSHE.

### SOUTH SEA ISLANDS.

*From the Sheffield (England) Advertiser.*

It will be gratifying to the public to learn that the Editor has just received letters from our townsman, Mr. George Bennet—the first dated Eimeo, Jan. 26, 1824. The latter contains the following intelligence:—

"We are now on our way to New South Wales, in the Endeavour brig, about 70 tons burthen, but only carrying 50 tons dead weight. Our accommodations of course are very indifferent, but this being the first and probably the only opportunity of leaving the station for a long time, we thankfully avail ourselves of the gracious providence that sent her thither. We propose, by the way, to visit various islands by the south west of Tahiti, which have just now received the Gospel, and have thrown away their idols. We hope, also, to touch at New Zealand, where we have been very kindly and earnestly invited to visit the Church of England and the Methodist Missionary settlements."

The Coronation of the young king of Tahiti, Pomare III., took place in April last, and was made a solemn and festival religious occasion.—The king is only four years of age. His aunt is at the head of the government during his minority. This is a singular circumstance, because his mother is living, and though necessarily a personage of great influence in public affairs, her sister, by the usage of the Island, is virtually Queen, or, as we should say, regent. The sisters live together, with the young king, in perfect harmony. The laws of the Island since it became christianized, were established and promulgated about four years ago; but as in the interval many things wanted settling, from the result of experience and unexpected circumstances, a Parliament—the first Parliament ever held in the South Seas—met for "the despatch of business" in February last. It consisted of all the families related to the kings of Tahiti and Eimeo, the governors of districts and provinces, and two persons chosen as representatives by the people at large of every district. The session lasted nine days. Every thing submitted to consideration was very fully discussed, and unanimously passed by the whole body. Our friend says "I wish you could have seen the earnestness and calm deliberation, and good breeding displayed in this assembly of Tahitians. They often differed much in their views, and frankly expressed their peculiar opinions, but they never interrupted one another, and when any found that the general sentiment was in favour of a decision contrary to their own, after the matter had been fairly argued, they always yielded to the majority, and the votes were thus, without exception unanimous."

Mr. Bennet mentions having visited several islands north-west of Tahiti, which (as well as those on the south-west) had recently cast away their idols and professed the worship of the true God. One of these (*Raivanoe*) has a population of about three thousand souls. These are a very ingenious, industrious race, and are exceedingly attached to their Christian teachers—three pious, intelligent native converts, belonging to the Christian Church at Eimeo. On the other two islands there are also native teachers from Tahiti and Raitea.

We have also received a copy of a farewell letter addressed to our friend Mr. Bennet, by the missionaries at Eimeo, on his final departure from the station.

By the same conveyance we have got a "Grammar of the Tahitian dialect of the Polynesian language, printed at the Mission press, 1823:"—a curious and admirable proof of the extension of knowledge and science by means of those "despised and rejected" men who carry the Gospel into the "dark places of the earth," which have hitherto been "the habitations of cruelty and wickedness."

### BAPTIST MISSION IN BURMAH.

*Extract of a letter from Dr. Judson to Rev. Dr. Baldwin dated Ava, February 19th. 1824. The capture of Rangoon was subsequent to the date of the letter.*

My last was dated 7th of Dec. a few days after Mrs. Judson's arrival in Rangoon. We left on the 13th ensuing, and were six weeks on the journey, being somewhat longer than when I came up with brother Colman, at the same season of the year, our boat being considerably larger, and not so many men, in order to save expense. A few days below Ava, brother Price met us in a small boat having heard of our approach. From him we first learned that all the Atwenwoons, (the privy council of the King,) had been turned out of office, and a new set appointed, with whom he had no acquaintance or interest. Various occurrences have conspired to render the King somewhat disaffected toward foreigners. Brother Price has made but little advance in the royal favour. On my appearing at the palace, I found that a year had made great changes. My old friends and advocates before the King, were missing; very few recognized me. At length his Majesty came forward, just spoke to me and accepted a small present. But I have seen him twice since, without obtaining a word or a look. The only persons who have received me with real cordiality, are Prince M. and his wife; but even they are not much disposed to converse on religion.

I have public worship every Lord's-day at brother Price's as he is able from his acquaintance with the neighbors around him to collect an assembly of a dozen or twenty, including two or three of the disciples who accompanied us from Rangoon. But my time has been hitherto almost wholly occupied in getting up something to shelter us on the lot formerly assigned me by government. It will be necessary also to build a small brick house as soon as possible, and to use every other precaution against the heat, which is so intense in the months of April, May, and June, as



to raise the thermometer to a hundred and ten degrees in the shade.

A mis-understanding has subsisted for several months between this and the Bengal government. Troops have marched on both sides to the frontiers. War appeared at one time to be certain, but the latest accounts are rather pacific. In the case of actual war, as the distinction between Americans and Englishmen is pretty well understood in this place, we hope we shall not be considered as implicated, and suffer no other inconvenience than that of having all communication with our friends cut off, except in case of war's reaching the capital, when we should be exposed to the vicissitudes and dangers incident to such a state.

But in all cases, we trust that we have a few dear friends at home, who bear us on their hearts at the throne of grace; and a still dearer and greater friend at the right hand of the Divine presence in heaven, who is touched with the feeling of our infirmities, and will graciously succour us in the time of trial, and make us come off conquerors at last.

## CEYLON MISSION.

### LETTER FROM A MISSIONARY.

Mr. Spaulding's letter of which a portion was given in our last, concludes with a brief account of the several missionary stations in Ceylon. In respect to the number of converts mentioned, it must be kept in mind that the sketch was written previous to the late revival.

MANEPY, (*Jaffna District. Dec. 15, 1823.*)

Shall I now have the pleasure of escorting you to our different stations. At six o'clock in the morning we start for Manepy, and in half an hour find ourselves at Oodooville, where, in a small, neat brick house covered with olas, we stop to breakfast with brother and sister Winslow. We find them very well, and though three years may have had some effect on their features, still they appear to be just what you saw them to be when in Boston. Charles and Harriet come and climb upon papa's knees, to ask about the strangers; and we see in them the features of their parents, and the loveliness of the children trained "in the way they should go." We find all of them happy.—Since they came to this place, four native converts have been added to the church and their children baptized. Three or four more give evidence of more than common anxiety about their souls.—Here too we see 20 or more little boys and girls, who instead of being left to ignorance, idolatry and sin, are taught to worship the only living and true God, and to look to Jesus Christ for salvation.—After a cup of coffee, and a little curry and rice, with a few small rice cakes, and perhaps a grid-dled fowl, we read, and sing, and pray together.

At nine o'clock, though late and the sun is very hot, we spread our umbrellas, and set forward again. In a little more than an hour we are welcomed at Tillipally by brother Poor and his lady, with much affection. Mrs. Poor (formerly Miss Knight, sister of the Rev. J. Knight, Church Missionary) is small, has dark hair, blue eyes, and a fresh countenance, and is about 33 years of age. She treats us with the kindness of an amiable, pious sister. Here also, we find sister Richards,

clothed in mourning, yet cheerful and happy.—And here too we see two fatherless and three motherless children—all interesting and enjoying good health. This is the oldest station in every important sense. The school is most forward, and the native members of the church most numerous. Brother Poor is happy in his family, happy in his work, and happy in the enjoyment of an elevated state of Christian feeling; and we here feel so much at home, that the stone walls and convenient rooms, which are all neat and comfortable, entirely escape our notice: and when, at one o'clock, we sit down to eat a little *tiffin*, and to spend an hour in conversation and prayer, we forget that this is missionary ground.

As it is customary to dine rather late in this country, and as I feel anxious to get home to spend the night, we will now take leave of our Tillipally friends, and call at Panditeripo. It is well the rainy season is but just past, as it would be impossible almost to ride in a mid day sun, over the burning plains at any other time in the year. However, we feel quite refreshed since tiffin. The plantains, oranges, mangoes, and jackfruit, as well as the bread and butter, were very good, and our ride from Oodooville gave us quite an appetite.—At just four o'clock we are welcomed by brother and sister Scudder in the most friendly manner. Their house and hands are at our service, and we feel as though we had been acquainted with them from their youth up. We find them in a very comfortable stone walled house, though smaller than the one at Oodooville or Tillipally. Their boarding school differs very little from those we have already seen, and they enjoy their work as much, on the whole, as any we have visited; though there is scarcely a trait in the character of any two alike. Here are five native members of the church, (two who were awakened at Tillipally) and two or three others who give some evidence of a change of heart.—But our dinner is ready, and in this country cools very quick, if not eaten as soon as brought to the table—I ought to say is often cold before brought to the table. After asking a blessing, (which we *always* do after being seated,) will you take a piece of grid-dled, or boiled, or stewed, or roasted fowl, and some yam—a piece of the boiled fish—or are you so much acquainted with eastern customs, as to make a dinner of curry and rice? You have often heard that fowls are the beef, and that rice is the wheat of India. These are of a quality quite inferior to the same articles in America; but a good appetite and love to the work we are engaged in make them very good. Our joys and sorrows, hopes and fears, are recited while at table, and I doubt not that you see as much cheerfulness and happiness in Jaffna, as is generally found in New England.

Our next call, after an hour's ride, is at Batticotta, when we are welcomed by brethren Meigs and Woodward; and their companions. We ascend their stone steps as we enter a fine large veranda, and soon find ourselves in a very large elegant stone house, covered with olas. The floors here, as at all the other stations, are made of chunam and covered with matts; and in all the nine rooms, we see neatness and convenience. Though they live in different families, still, while we stay, they eat and drink at the same table, for the sake of enjoying a longer visit than they otherwise could, and we are happy to see that all feel at



home, and have all the kind feelings of those whose love casteth out fear. They are all in very good health, and their seven children for the most part are also very healthy. Here, as at Oodooville and Tillipally, is a native preacher, and here is a large boarding school, in which the boys are at present a little anxious about their souls, though no one gives evidence of a change of heart. Here too, as at all the other stations, is a place for public worship, where a few hear the gospel constantly.

After a cup of tea, with biscuit, or bread and butter, we return to Manepy, by a very bright pleasant moonlight. This hour is spent delightfully. It is just cool enough to be pleasant. In our way through the paddy fields, we see many people reaping, treading (threshing with cattle) and fanning the paddy. Every thing is pleasant, especially those stars and constellations which were familiar to us while in America.

As I have told you enough about ourselves I need not trouble you farther, excepting it is to say our boarding school is doing pretty well, and we have some hope that two of the boys are pious.—One man from the neighbourhood has been added to the church. So you see, my dear brother, that in our labours we are much encouraged, and from what you have seen to day, you know that we are all very happy in our work.

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 12, 1825.

#### ORDINATION.

At Sangersfield, N. Y. the Rev. John D. Price was ordained over the Congregational Church and Society in that place. Sermon by Rev. W. R. Weeks of Paris.

#### REVIVALS OF RELIGION.

During the revival in Brooklyn which commenced last spring, between 30 and 40 have become the hopeful subjects of renewing grace.

#### REVIVAL IN JAMESTOWN, N. Y.

*Extract of a letter dated, Jamestown, Jan. 15, 1825.*

"A revival of religion has commenced, and is now progressive at this place, being confined almost exclusively to the young. A considerable number have already expressed hope in the Saviour of sinners. The work appears to be the direct effect of the Holy Spirit, unassisted by human agency, and apparently without being 'sought unto.' Very interesting meetings are frequently held by the youthful converts and anxious persons, and are conducted in such a manner as would become much older scholars in the school of Christ.

For the encouragement of destitute churches it may be remarked, that though for the most part we have been in the like condition with themselves, yet sermons have been read, and meetings conducted, every Sabbath, (when there was no preaching) ever since the church in this place was formed; and it is remarkable that the sharers in this work are exclusively of such as have constantly attended these meetings."—*Rec. and Tel.*

*Extract of a letter from the Rev. J. Mines, dated ROCKVILLE, Montgomery co. (Md.) Jan. 24.*  
You know well the local situation of Rockville

and its vicinity. It is distant four miles from one of my churches, and five from the other. You know also what was its religious state and character. It pleased the God of all grace, about six or seven weeks since, to commence a good work by granting an effusion of his Holy Spirit. About 25, we hope, have been awakened and convinced; and ten or twelve have found grace. The work, we trust, is not stationary, but advancing. Its character exhibits the agent—it is deep, silent, and strong. Convictions of sin are pungent. The convinced are directed to believe in Christ, as their first duty, and their only safety. The joy of some of the ransomed is great indeed. We had communion yesterday. It was a good time from the Lord. Six were added to the communion.—Meetings are held most of the evenings in the week. Some little boys I hope have been awakened.

FOR THE RELIGIOUS INTELLIGENCER.

### ON PERFECTION.

In proportion as the Christian advances in holiness, will the views of his mind be expanded. Consequently his sense of sin will be much clearer and fuller, after he has progressed in the christian course, than at his first setting out. The more he sees of sin warring in his members, the more ardently will he groan for deliverance, and the more he looks into the mirror of God's word, and compares his character with his pure and perfect law, the more will he be disposed to love the latter, and detest the former. Often will you hear him exclaim with the holy apostles, "I delight in the law of God after the inward man," and with the next breath, "O wretched man that I am, who shall deliver me from the body of this death." Feeble indeed are the intellectual powers of that mind, and vain the imaginations of that heart, which fancies itself at the height of all possible perfection in the present state. The person who in view of the divine law is perfectly satisfied with himself, has that opinion of his goodness, which is sanctioned by no higher authority than that of a deluded heart. Few will agree with him in the estimate which he puts upon his own character. If he imagine himself already raised to the summit of perfection, we may venture to tell him that he is mistaken; that self conceit, or the god of this world, has blinded his mind, and caused him to pass too favourable a sentence on himself. The fond opinion which he is wont to cherish of his own perfection proves to a demonstration that he is still in a state of imperfection. That he has fixed too low his standard of religion. That his intellectual eye is too dim to behold the nature and extent of the divine law, which is the only model of perfection that God has given to man. B.

We have just received our English publications for December from which we make the following selection.

#### FROM IRELAND.

Many of our readers have doubtless seen the extraordinary accounts which have been transmitted from this ill-fated country, of the disgraceful conduct of certain popish zealots, on occasion of the Anniversary Meetings of several religious and benevolent Institutions. With an effrontery truly disgusting, priests and barristers, backed in some instances by a Catholic mob, have violently ob-



truded themselves into assemblies, convened expressly for the purpose of transacting the business of particular societies, and by vehement addresses, and other methods equally calculated to influence the minds of the Irish people, have prevented the actual members of these societies from performing any part of the duty which convened them together. The Church Missionary Society, the Hibernian Society, and the County of Galway Auxiliary Bible Society, have all had their share of opposition. We have heard of no less than five such interruptions; and so threatening and premeditated was the attack at Loughrea, in the County of Galway, (the Archbishop of Tuam in the Chair,) that the ruffians entered the meeting armed with bludgeons, and were not dispersed without the aid of the military. The priests are now thoroughly alarmed, and who can wonder that they are? Their cause upon which the infallible interdict of the Eternal has been pronounced, is every day sinking beneath them. They see this, and their wrath is kindled; but let them beware of multiplying the number of social securities, which, more than once, Protestants have been compelled to solicit at the hands of government, on account of their turbulent spirit. We wish them a full enjoyment of as much liberty as they know rightly how to use; but we shall never subscribe to the doctrine, that the voluntary Societies of our country are to be quashed by the lawless encroachments of an infuriated bigotry. We hope that Catholics in future will know their own interests, and that we shall hear of no more such ill-advised and discreditable measures.

#### POPERY ALWAYS THE SAME.

We make a few extracts from the following barefaced piece of Popery, in Dublin, for the purpose of showing what Roman Catholics are in the nineteenth century.

#### "PURGATORIAN SOCIETY.

"Have pity on me, have pity on me,

"At least you my friends.

"Instituted March 29, 1806, and held at the Evening Free School, 43, Meath Street.

"In the name of the Father, and of the Son, and of the Holy Ghost.—Amen.

"It is therefore a holy and wholesome thought to Pray for the Dead, that they may be loosed from their sins."—Maccabees, chap. xii. ver. 46.

"The Members who compose the Society of the Office for the Dead, which commenced on the above day, at the said place, adopting the spirit and meaning of the above sacred text, and wishing in conformity to the Divine precepts of the HOLY CATHOLIC CHURCH, to extend their charitable views beyond the grave, by relieving, as far as in them lies, the suffering souls in purgatory, and inviting all tender hearted Catholics who have a feeling sensibility of the duty they owe their departed parents, relations, and friends, who probably may stand more in need of their commiseration at present, than at any period of their lifetime, to assist in the charitable and pious purposes of shortening the duration of their sufferings by the most easy means imaginable, have agreed to, and adopted the following Rules, viz.

"Rule I. That the affairs of this Institution shall be regulated by the Superior, Rectors, and six of the Members who compose the Office for the Dead, who shall attend every Sunday and Wed-

nesday night, at nine o'clock throughout the year, at the above named place, or any other place which may be hereafter appointed, and there with attention and devotion recite the Office for the Dead, agreeable to the intention that shall be then mentioned.

"Rule II. That every well-disposed Catholic wishing to contribute to the RELIEF of the suffering souls in purgatory, shall pay one penny per week, which shall be appropriated to the procuring of masses to be offered up for the repose of the souls of the deceased parents, relations, and friends of all the subscribers to the Institution in particular, and the faithful departed in general.

"Rule VII. That every member of the Office for the Dead who serves the Society in the capacity of Superior, shall at the time of his death be entitled to the benefit of three masses, to be offered for the repose of his soul, and also every member who serves the office of Rector, shall be entitled to the benefit of two masses, and every subscriber without distinction, shall be entitled to the benefit of one mass each, provided that such member or subscriber shall die a natural death, be six months a subscriber to the Institution, and be clear of all dues at the time of their departure; that care shall be taken by the surviving Superior and Rectors that such soul-masses are punctually performed, agreeable to the intent and meaning of this institution.

"Rule VIII. That the Superior, Rectors, and Council be empowered to make (as occasion may require,) such bye laws as they shall think expedient, provided they do not interfere with the spirit of these present rules; said bye laws are to be laid before the body at large for their approbation, and that four shall form a Quorum in the Council.

"Rule IX. That the Superior shall on every All-Souls-Day, advance to the parish priest of Meath-street Chapel whatever sum is necessary for obtaining an insertion in the Mortality List of the Altar, the names of the parents, relations, and friends of all the subscribers to this Institution, to be recommended to the prayers of the congregation, at every mass throughout the year.

"N. B. Subscriptions received every Sunday night as usual, and new subscribers registered."

#### PARIS BIBLE SOCIETY.

The income of this rising Institution amounted last year to upwards of 130,000 francs. Its Auxiliaries and Branch Societies have increased from 64 to 75. Its Associations are now 34 in number, and the ladies of Paris have embarked with zeal in the undertaking. The issue of Bibles last year has been 4050, and of Testaments 3304. Professor Kieffer continues to assure the public of the growing desire for the word which obtains throughout France. The total issues of the Society, in five years, have been 18,606 Bibles, and 23,523 Testaments.

#### GERMANY.

Most of the Bible Institutions in this country proceed with spirit and success. "Many peasants," Dr. Steinkopff writes, "earnestly pray for the Bible Society, and testify the sincerity of their attachment by their contributions. In one parish they had no money to give; but they cheerfully brought their corn."



DR. LEANDER VAN ESS.

This eminent servant of the most High proceeds in the sacred work of distributing the Scriptures with his wonted ardour. He mentions with delight applications which he has received for the sacred volume, from a number of Roman Catholic students in various universities of Germany, from youths in Latin seminaries, and from mechanics. The military likewise have shared in his attentions. During the past year he has distributed 50,000 Bibles and Testaments, and since the commencement of his indefatigable labour upwards of HALF A MILLION.

BERLIN.

By a letter from Professor Theluck, it appears, that at Berditchef the Jewish people seem on the very eve of renouncing their unbelief. "The young people," says he, "are in a great state of agitation; and if a missionary were sent to them, they would in crowds decide for Christianity." Two or three very decisive instances of conversion seem already to have taken place.

WEST INDIES.

We learn by the last Monthly Extracts of the Correspondence of the British and Foreign Bible Society, that there is, among various free contributions, the sum of 30*l.* sterling from the people of colour in St. Thomas, Jamaica.

NATIONAL-SCHOOL SOCIETY, London.

At the last annual meeting of this Society, his Grace the Archbishop, the president, in the chair, a discussion arose, the substance of which we shall report as a reply to an oft repeated but most extraordinary allegation, that the education of the poor tends to increase the mass of youthful criminality. General Thornton, on that occasion, expressed his apprehension, that to the omission of some mode of teaching the children to earn a subsistence after they left the schools, was to be attributed the deplorable increase of juvenile delinquency; and suggested that half the time of both boys and girls should be occupied in some sort of labour.

The President assured the Meeting, on the authority of those best qualified to ascertain the fact, as having been professionally enabled to pay the strictest attention to the subject, that the National Schools had not only not contributed to the increase of crime, but had very materially lessened it among those classes which, without the education therein afforded them, are usually found to be among the most profligate.

The Bishop of Exeter wished to add to this testimony, the fact which had been stated, and remained uncontradicted—that not one child educated in a National School had been brought to justice: it had, indeed, happened, that, in a very few instances, children had been committed, who were said to be from National Schools: but it had been ascertained, that these children had either been dismissed as incorrigible; or had been so very short a time in the school, as neither to have imbibed the principles there instilled, nor to have cast off the lawless habits which they had acquired before their admission.

Lord Calthorpe, in moving thanks to the president, adverted, in the following manner, to the question which had been under discussion:—

"I cannot be insensible to the dangers to which the rising generation is exposed, in an age of luxury and dissipation. It is a melancholy fact, that, in the calendars of offences and in the prisons, so great a number of juvenile delinquents is to be seen; but, were it not for this institution, I am perfectly persuaded,

the number would be far greater. The Church of England would have been unfaithful to her character, and would have acted inconsistently with the cordial spirit of humanity and Christian zeal which she is wont at all times to display, if she had abstained from using her best endeavours to rescue the rising generation from the danger to which it is exposed. The labours of the institution are to be the more highly appreciated, because the schools under its direction are, in general, peculiarly well managed: the instruction which is furnished in them is most judiciously adapted to the age, the mind, and the abilities of the scholars: the improvement is gradual and certain; the system tends to cherish no principle of irregular and mischievous exertion, no ungoverned impulse; but rather a sober and chastised principle of action, giving the character, by degrees, a steady, consistent, moral, and religious tone. We may surely anticipate that children, so brought up, will preserve their earliest impressions; and that it will be found that the Society enlists into the service of the Church the operations of their mature judgment, and that their feelings and habits will contribute essentially to its stability and strength. We may, indeed, already observe, that this effect is produced. Besides, the benefit of these schools is not a single one: it is not confined to the first and immediate object; but is diffused on every side, and through various channels: the connexion which the system tends to establish between the clergyman and his flock, in bringing him into contact with the younger members of it, is of incalculable advantage to both parties. We may therefore look forward, with full assurance, to the benefits to be derived from the establishment of National Schools throughout the kingdom."

THOUGHTS ON PSALM XXXVII. 25, 26.

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread: (26) He is ever merciful and lendeth; and his seed is blessed."

Interpreters of Scripture have found some difficulty in reconciling the 25th verse to matters of fact; for it is admitted that some truly pious persons have been reduced to extreme want, and that their children have been under the necessity of asking alms. Some commentators have therefore said, that although this be a fact, yet it was one which never came under the personal observation of king David; others have confined the assertion to the Old Testament dispensation, the promises of which were chiefly of temporal blessings.

But, perhaps, the difficulty arises from disjoining the two verses the 25th and 26th; and, indeed, innumerable mistakes arise from the detachment of passages which are closely connected in sense, but unhappily separated by figures. In the present case, it is only necessary to inquire, who is the "righteous man" intended in the 25th verse? We are informed in the 25th verse, it is he, "who is ever merciful and lendeth;" it is he who "disperseth abroad and giveth to the poor;" and to such persons there are many precious promises. The God of truth hath said, (Prov. xix. 17,) "He that hath pity upon the poor lendeth to the Lord; and that which he hath given, will he repay him again." Do we believe this? Another promise, (Prov. xxviii. 27,) is still more to the purpose, "He that giveth to the poor shall not lack."

An old writer on Providence says, "We sometimes see religious men, (though it is a hard task—I would not willingly be employed in it—to reconcile hardness of heart to religion); yet so it is, that



we sometimes find persons who seem to be devout and religious, yet when you come to them for an act of charity, O! it grateth them; a sixpence comes at two or three pulls, and with many a grudge and excuse. You may possibly see *such* a man decay, (God distributes his estates because he would not) and such a man's seed you may see begging bread; but for "a good man," "one that disperseth abroad and giveth to the poor"—"one who is ever merciful and lendeth," David never saw such a man's seed begging bread. It is no wonder that thousands of men grow poor by lending; but he who by giving to the poor "lends to the LORD," never lost by that lending. The great God "never yet failed, never yet was unfaithful."

Let not the wealthy fear that they shall themselves be impoverished, or that their families will be injured by their liberality to the poor; it is "the surest way of thriving," and the best expedient in the world to enrich their children. "Here is his bond, and it must be a good one, if the scripture be the word of God. The richest man in the world may, for aught we know, be poor to-morrow, or he may prove unfaithful to his word; but the Lord is the everlasting possessor of heaven and earth, and he cannot lie, nor deceive any one that trusts in him." "God will be sure to repay what is given to the poor at his command, with great increase. The greatest usurer on earth cannot make so much of his money as the man that gives to the poor."

The winter is approaching,\* and many cases of necessity will present themselves; I shall be glad, therefore, if these few hints should dispose all to increased beneficence.

\*We have a contribution for the poor to-morrow.—  
Ed. Intel.

## CONSTITUTION OF THE AMERICAN SUNDAY SCHOOL UNION.

*Preamble.* To concentrate the efforts of Sabbath School Societies in the different sections of our country; to strengthen the hands of the friends of pious instruction on the Lord's day; to disseminate useful information, circulate moral and religious publications in every part of the land; and to endeavor to plant a Sunday School wherever there is a population. "The Philadelphia Sunday and Adult School Union," and such other similar societies as may unite with it, do hereby associate under the title of "THE AMERICAN SUNDAY SCHOOL UNION," and for their government adopt the following Constitution:

Art. I. Each subscriber of three dollars annually shall be a member. Each subscriber of thirty dollars at one time shall be a member for life.—Sunday School Societies or Unions paying three dollars or more to the funds of this institution, and sending a copy of their constitution, list of their officers, and an annual report of their schools, shall be considered auxiliary, be privileged to purchase books at reduced prices, and the members entitled to vote at all meetings of this society.

Art. II. The affairs and funds of this Society shall be under the direction of a President, eight Vice-Presidents, Corresponding Secretary, Recording Secretary, Treasurer, and a Board of Managers to consist of thirty-six laymen, twenty-four of whom shall reside in the city of Philadelphia or its vicinity. The Board of managers shall be divided into three classes, whose terms of service

shall be one, two, and three years, one-third of whom shall go out of office each year, but may be re-elected. Clergymen whose school societies are attached to the Union shall be entitled to vote in the Board of Managers. Officers of Sunday School Unions auxiliary to this society shall be ex-officio managers.

Art. III. The managers shall appoint all officers, call special meetings of the society, and fill such vacancies as may occur in their own body. They shall publish such periodical works, tracts, and books, designed to promote the objects of this society, as they may deem expedient. Seven members shall constitute a quorum.

Art. IV. The annual meeting of the society shall be held at Philadelphia the first Tuesday after the twentieth of May, when the proceedings of the past year shall be reported, the accounts presented, and the managers chosen. Special meetings may be called by the President, or in his absence by either of the Vice Presidents, at the request of six managers. Fifteen members shall constitute a quorum. If a quorum does not appear on the day of the annual meeting, the election of managers shall take place at the next meeting whenever a quorum appears; and the managers and officers of the society shall remain in office until a new election takes place.

Art. V. The officers and managers shall be elected by ballot.

### Officers of the Society.

ALEXANDER HENRY, *President.*

[vacant.]

THOMAS LATIMER,

JOSEPH L. INGLIS,

PETER HAWES, *New York.*

ALEXANDER FRIDGE, *Baltimore.*

TIMOTHY D. WILLIAMS, *New Haven.*

CHARLES F. MERCER, *Virginia.*

JOHN BRONFEE, *Charleston, S. C.*

FREDERICK W. PORTER, *Cor. Secretary.*

ABRAHAM MARTIN, *Recording Secretary.*

HUGH DE HAVEN, jun. *Treasurer.*

And thirty six Managers.

Vice-Presidents.

### NOTICES.

Any Sunday School, or Sunday School Union, desirous of becoming auxiliary to the American Sunday School Union, must accompany the application with not less than three dollars, a copy of its constitution, and the names of its officers.—The boundaries of the district which the school or union embraces, and the number of schools in that district, should be mentioned, and the *Secretary's* place of residence distinctly stated; and should he not reside in a post town, the one nearest his residence should be mentioned.

ALL communications relating to the concerns of the American Sunday School Union, may be addressed to "The Corresponding Secretary of the American Sunday School Union," except

DONATIONS, which may be addressed to "HUGH DE HAVEN, jun. *Treasurer*;" and

ORDERS, and remittances for the Union's publication's which may be addressed to "A. CLAXTON. *Agent*."

Letters to the President, or to any of the other officers of the Union, may be addressed to them respectively, at the Union's Depository, No. 18 North Fourth Street, Philadelphia.



## FROM THE CHRISTIAN SECRETARY.

I often hear people, who profess the religion of Jesus Christ, affirm that they neither take or read any *religious* paper or magazine of any description. Others, and men too of good estates go still further, and boast in almost every circle, that they have not paid for any newspaper or periodical publication for seven or eight years. What are we to think of such a man, placed at the head of a rising family.

Many of the former class say they are unable to bear the expense. This excuse is in most cases unfounded; for I have actually found in the houses of many who have made this poor excuse, political newspapers constantly taken; and when they were requested to exchange them for another paper containing both religious matter, and the necessary political news they absolutely refused to do it. This proves the fact, that such people have *no taste* for religious reading, and feel no interest in the prosperity or affliction of the Church, and have no care for the salvation of sinners. May God have mercy on such deluded souls!

In regard to those who make the boast aforesaid, it can only be said that they are, of all classes of people, claiming the respect of their fellow men, the most inexcusable, and almost despicable. Nothing, no, nothing, I say it again, nothing but downright covetousness lies at the bottom of their ignoble conduct. In the midst of a blaze of light, they hug darkness and save their pence. Their miserly and graceless conduct locks up the mind of themselves and their children in ignorance of all that God is doing for his glory, and all that is doing among the nations. Let not such fathers suppose that they gain applause by disclosing and boasting of the shameful secret of their covetousness, no, they leave every circle in which they have proclaimed their criminality, loaded with merited contempt, if not execration. May their eyes be opened, their idolatry abolished, their hearts expanded, and their souls converted and saved.

W.

## THE EMPEROR OF RUSSIA AND THE MISSIONARIES.

We have before mentioned that the Emperor of Russia had issued an order for the departure of all foreign missionaries from the empire, and that many of them with families, had arrived at Cronstadt and were embarking for England.

The principal object of the missionaries in Russia, has been to spread among the inhabitants of that vast empire the holy Scriptures. The missionary stations in that empire were numerous. Probably the oldest establishment of this kind was that at Karrass, 530 miles south west of Astracan, of which Mr. Branton was principal. This establishment was commenced and supported by the missionary society in Edinburgh, assisted by the British and Foreign Bible Society, who had several years since sent to them a press, types and paper to publish the holy Scriptures in the language of that country, understood from the Wolga to the Euxine. Mr. Patterson whose name and indefatigable labors have been well known in the Christian world was a laborer in this region and assisted this establishment. They had circulated to a considerable extent the New Testament several years

ago.—We hope before this they have been able to commit to the hands of the reading part of community in that country, the whole Bible in their own language, so that if driven away, they may leave "incorruptible seed" behind.

The united brethren have long since had a missionary establishment on the Wolga, and had attained a knowledge of the language at Calmucks, and were preaching to them the gospel of Christ.

In Astracan, also a place of great importance, and of great facilities, for the distribution of the Scriptures and religious tracts to the inhabitants of various countries from India to Persia, there was a missionary station of much promise. In Orenburgh, in Russian Tartary, the Edinburgh Missionary Society established a mission in 1814, which was lately in a flourishing condition. The London Missionary Society, in 1817 sent out two missionaries to Siberia, to a station more than 3000 miles eastward of St. Petersburg, calculating from this station to spread the gospel among the Mogul Tartars. These establishments have been enlarged almost every year and cost vast sums of money, and the missionaries were beginning to exert a happy influence on the minds of the people to whom they were sent. If the above news of the removal of the missionaries from the empire is true, it is one of those events which the Christian world had reason to fear, and one which they greatly deprecated. They feared it because they have known that the knowledge of the word of God, and the practice of Christian virtues is calculated to advance the cause of civil and religious liberty, and to overthrow the throne of tyranny, and destroy the hopes of tyrants. It is for the interest of despots such as now reign over almost all the inhabitants of the earth, to keep up and maintain a hireling and obsequious priesthood; and to repress every attempt to enlighten the people. It has therefore been surprising to many, that the despots of Europe had suffered, for so long a time, the organized efforts of enlightened Christians to print and circulate the holy Scriptures in their several territories and to preach the gospel in its purity to their people. We did hope that the time was yet distant when the peaceable progress of the gospel of peace would have been interrupted by the despots of Europe, whose interest it is to keep the people in ignorance, that they may remain in slavery. We did hope that before the despots of Europe would become alarmed at the progress of protestant principles, the precious seed [the word of God] would become so extensively sown, that all attempts to stop its influence might, by them, be deemed fruitless. If the account from Cronstadt should not prove true, we have no doubt that such a measure will soon be adopted by Alexander, and other kings in Europe.

## HINTS FOR VACANT CONGREGATIONS.

The following useful remarks from the New-York Observer contain much useful instruction.

The value of a faithful, intelligent, and affectionate pastor, cannot be too highly estimated.

When a christian church is deprived of such a leader, it is a great calamity, and should lead the members to deep humiliation and fervent prayer. There are three great dangers to which vacant congregations are exposed. The first is, dissension among themselves; the second, the choice of an



unsuitable pastor ; and the third, a state of indifference, as it regards their spiritual interests.—These dangers are so often realized before our eyes, that every person can call to mind cases of each of them. Now to avoid these evils, it would be well if every vacant congregation would attend to the following advice.

1. They should look to God for direction, and for this purpose, the officers or leading members in the church, should meet often for special prayer. Let them ask the ascended Saviour, whose office it is to give ‘pastors and teachers,’ to send them a shepherd after his own heart.

2. Let them not desire to have many candidates. Before any one is invited to preach as a candidate, let a particular inquiry be made respecting his character, talents disposition and industry. If the people are not pleased with a candidate upon the first hearing, it will be best not to invite him to remain, or come again. If there is a general expression of satisfaction, let there be no unnecessary delay in giving him a call. It is very common, in such cases, to defer this, until an opportunity is afforded of hearing others. A worse policy could not be pursued ; for the probability is, if half a dozen candidates should be heard, there will be half a dozen parties in the congregation. By this means also, the people become incapable of being satisfied. They acquire ‘itching ears ;’ and instead of hearing as humble christians, they learn to be sharp critics ; and when this habit is formed, no man is likely to suit them all.

3. Vacant congregations should not think too highly of their own importance, on account of their number of members, their wealth, or their conspicuous situation. This over-weening opinion of themselves, leads to unreasonable expectations, and to consequent disappointments and delays. This, in our day, seems a common error.—Congregations which might be served by a good man of moderate talents, are looking out for *great preachers*—men of splendid talents, and extraordinary eloquence. They do not consider that ministers of this class are not commonly the best pastors, nor the most edifying teachers. There is too much stress laid upon elegance of composition, and eloquence of delivery. It is of much more importance to obtain a pastor, who has deep experimental acquaintance with spiritual things ; who is a man of prayer and indefatigable diligence, and who will be willing to ‘spend and be spent’ in his endeavours to save the souls of his people.

4. It should be a settled point with the officers and leading members of a vacant congregation, not to press the election of any candidate, when it is evident that there are many respectable families, who cannot be induced to receive him cordially. However painful to remain destitute, it is better to bear this inconvenience, than to disturb the peace of the congregation, or to bring in a man whom a respectable minority cannot hear with comfort and edification.

5. In the choice of a minister, vacant congregations should not, except in extraordinary cases, attempt to rob other congregations of faithful and affectionate pastors. If it be known that the situation of a minister is unpleasant, and that he only waits for an opportunity to change his connexion, there is no room for much scruple, but when a pastor is usefully employed, and beloved by his flock,

it is immoral, it is cruel to sever those bonds by which they are united. The pretext, that the situation to which the man is called, is one, which presents a wider field of usefulness, and a more important sphere of action, is, for the most part, as far as the motives of the people calling him are concerned, a mere pretence. They are, in fact, depriving their brethren of a blessing to enjoy it themselves. And as to the merits of the case, more good would be done by the humble, contented ministry of a man eminent for talents and learning in an obscure place, than by removing him to a more conspicuous station. Let congregations act agreeably to the golden rule. “Do unto others as you would have them do unto you.”

6. The prevalent idea, that some congregations must have preachers of mature age, and experienced in pastoral labour, has little solid foundation. The people among whom such a minister has acquired his experience and his skill, have the best right to his improved abilities. A man advanced to middle age, cannot accommodate his habits to a new place, and new people so readily as a young man. He will also in the course of nature, soon be on the decline, and can, in no case, be expected to improve much ; whereas a young man of study and diligence will be rapidly improving for many years. The young man also, while he labours under some disadvantages, especially as it relates to the instruction of the aged, has also peculiar advantages as it relates to the junior part of his charge. He can mingle with them more freely than a man of riper years, and as he advances in life with them will possess their confidence more perfectly than any could under different circumstances.

7. Finally, in the selection of a pastor, *prudence* of deportment, and an *aptness to teach*, at all times, are qualifications which will richly compensate for the absence of some things, which would be desirable, and certainly are ornamental in a minister. Get a pastor who will delight in his proper work—who will preach the Gospel in the cottages of the poor, and bring its consolations to the sick and afflicted,—a pastor who never comes to visit you without leaving a good impression on your mind—who will sympathize with you in your trouble, and who will come to you Sabbath after Sabbath “in the fulness of the blessings of the Gospel of Christ.”

BEDE.

#### REFLECTIONS IN A CHURCH YARD.

Look around ! how still and calm are our forefathers who rest in these silent graves ? Where are their earthly cares and anxieties now ? Where are the passions which once agitated their bosoms ?—Where are the sorrows of this world which once drew tears from their eyes ? “Also their love, and their hatred, and their envy, is now perished ; neither have they any more a portion for ever in any thing that is done under the sun.” (Eccl. ix. 6.)—We must soon lie down in our narrow cells like them, and then where will be the importance of all these things which now appear to possess so much value !

But a more solemn thought presses upon us—Where are their souls !—their immortal souls ! God knoweth ! *That day will declare !* But the thought returns upon ourselves. Where will our souls be when our bodies descend into the house



appointed for all living? Are we saved or are we lost? Truly this is a world of many cares, and those who live the longest will *feel* the most; even as the older the tree, the harder and the more numerous are its knots: but all this is vanity! The tree falls, and knots, and leaves, and fruit perish together; so will all earthly cares and pleasures pass away, but the soul will live forever. Are we saved, or are we lost? What ground have we to hope that we are not lost forever? Is not the enquiry momentous enough to make us "give *all diligence*?" to have it answered by God himself, from his word! What is it we say? "We *hope* we are saved; we hope God will have mercy!" We *hope*! it intimates an *uncertainty*, when spoken in that manner; it does not mean a good hope through grace but implies, "Ah! but *perhaps* I am lost!" *Perhaps*!—perhaps I shall dwell with everlasting burnings! Perhaps when my corpse is conveyed by weeping friends with decent solemnities to the grave, perhaps the immortal soul will be in everlasting burnings. Do we mean this? Can we bear this? Can we look forward to this, and not tremble? If one individual among us could be pointed out by the Most High, with the assurance that *he* would be lost! should we not deplore his case? And would not the wretched object shrink away in horror? But many *will* be lost! Oh, do we not in fear and anxiety ask, Is it I? Many *will* be lost—for all the world is guilty before God!—There is but one *way of escape*; the great salvation by Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, &c. (Rom. iii. 25.) There is but one way for us to escape; it is by fleeing to that refuge, to lay hold on that hope set before us, and none can see that refuge, or flee to it, but by the power and grace of the Holy Spirit. We *must* be born again of the Holy Spirit, by faith in that blessed Saviour! Is it so with you? Have you, as a wounded sinner, looked to that Saviour as the Israelites looked to the serpent of brass erected by Moses, in the wilderness. If we have done so, we are become partakers of the divine nature; (Peter ii. 1.) we are come out from the world and are separate, walking both zealously and consistently in newness of heart and life; but if we neglect and trifle with this great salvation, we are lost! It is in vain to profess to be followers of Christ, unless we are influenced by his spirit; if we live like the world, we shall perish with the world; the friendship of this world is enmity with God! We are, indeed, taught that salvation is "of grace through faith," yet the slothful and the careless do not obtain it; when God bestows his grace, it imparts a spirit to wrestle hard to obtain the prize. His word pierces even to the dividing asunder of soul and spirit, and being cleansed by the blood of Jesus, we are sanctified by that blood to the service of God. If, therefore, we live in known sin, or in the neglect of known duty, it is a proof, whatever we may profess or know, that we have neither seen nor known him who was manifested to destroy the works of the Devil. But on the other hand, what encouragement is there for the humble and contrite heart, labouring and heavy laden with its sins. He willeth you to be saved and to come to the knowledge of the truth. He is a merciful, a compassionate High Priest. Oh may the Holy Spirit (whose office it is to testify of Christ Jesus to our souls) lead us to see his love for us in his agonizing sufferings in Gethsemane, and their comple-

tion on Mount Calvary. Let us contemplate him wounded for our transgressions and bruised for our iniquities; let us behold that head crowned with thorns, languishing on the cross, and with his expiring lips exclaiming, "*It is finished!*"

Let us look at this scene through all his promises and intercessions; let us be encouraged; let us come to Him. He will guide, protect, and keep us through this dangerous world; and though the path is narrow and the gate is strait, and all the hosts of darkness oppose our progress, and though the way lies along the edge of many a precipice, nay, though our own flesh and heart may often faint, and at last will fail, still his faithful hand will uphold us; his single arm will support us, for that arm is Almighty. Confiding in this salvation we need not fear. He will strengthen us in our path of duty; here he will cause the fruits of faith to grow, which he will own and reward at the great day! With such a hope, with such a Saviour, we may boldly venture into the dark valley of the shadow of death, assured that to depart and be with Christ is far better.

S. P.

#### DYING HOURS OF REV. MR. ——— A CONGREGATIONAL MINISTER.

It was but a few weeks since, that I paid my last visit to a venerable clergyman of the congregational order, who had attained his *ninety-fourth* year, and been almost *sixty-nine* of them a settled minister. Notwithstanding his great age, his health was good till within a week of his death, and his memory and powers of mind perfect to the last. He was the pastor of a congregation to which my father belonged, and it was on his ministry that I also attended from infancy to manhood.

I love to cherish the remembrance of kind treatment, and Christian advice received from him while a boy at school, and a resident in his family: and I dwell with a delight on the strong attachment and mutual confidence that subsisted between him and my father, till death severed the tie which for many years united them in the closest friendship. Soon after attaining that period of life when men ought to think and judge for themselves in matters of religion, I withdrew from the ministry of this good man, and united with the Episcopal Church; and I now record it with pleasure, as an evidence of his Christian spirit, that no difference in his manner, or abatement of his kindness was ever observable in consequence of it; but, when we met, as was frequently the case, and conversed on religious topics, no sectarian prejudices ever disturbed the harmony of our intercourse.

My aged friend had been nearly a week sick, but business not to be dispensed with called me from home, and I did not see him till two days before his death. When I called at his house in the morning, and made inquiries of the family concerning him, I was answered, "He is almost gone, and will not probably continue through the day." Presuming that company might disturb him, I was about to retire, but being assured of his desire to see all his friends, I advanced to the sick chamber, and found it filled with the old and the young of his flock, to whom, as his strength permitted he had been giving advice adapted to their situation in life. As I entered the door he fixed his eyes on me, and stretching forth both



his hands said, "I am glad, *very* glad to see you once more before I die!" And, pressing my hand between both his, he continued, "You see me here on a bed of sickness, which will shortly be changed to a bed of death; but I am surrounded by my children, (pointing to his parishioners,) though some of them have grown old. They come to pity me, and pray for me. I am yet permitted to pray for them, and to exhort them, in the language of the apostle, to *hold fast the profession of their faith without wavering, for He is faithful that has promised*: O, never give way to seducing fables, but build your house of defence on that Rock of Ages which will remain forever and ever. Remember, he hath declared himself *the way, and the truth and the life; no man can come to the father but by him*. These are *gospel truths*, my friends; and they are unchangeable as God himself. I don't know that you can understand me, for my voice is faltering; but while the *outward man decayeth*, I feel strong in spirit, and the lamp of faith burns brighter and brighter."—I took advantage of a little pause, to congratulate him on the prospect of a speedy deliverance from the pain, and trouble, and vexation incident to this world of trial, and on the nearness of his approach to a glorious reward.

"We know nothing of another world," he replied, "but what we know by faith; for no one has come back to tell us. That blessed book (pointing to his Bible,) teaches us that there is a reward for such as by *patient continuance in well doing, seek for glory and honour and immortality*; but it is a reward of *grace*, not of *debt*; for we can only be accounted righteous through Jesus Christ; and *unto them that look for him, he shall appear the second time without sin unto salvation*. O, I can remember, and have in my mind at this moment, some interesting conversations with your excellent father on these important subjects. He was my constant and faithful friend; an *Israelite indeed, in whose heart there was no guile*. I was often with him in his last sickness, and beheld the triumph of his faith within an hour of his departure. Death whom he had so often braved in the field of battle, had no terrors to him on his dying bed: but he longed, as I now do, to depart and be with Christ. We took sweet counsel together in life, and after death I trust we shall not be divided."

Just at this moment, a young married woman who was a member of his communion, entered the room with a child in her arms, apparently about three months old. He asked her quickly, "Has your child been baptized?" And on receiving a negative answer he called out—"Bring some water that I may do a little more good.—Many such children have I been the instrument of bringing into the family of Christ; and I hope in the great day of account to present them to him without spot." When water was brought, some one inquired if he was not too feeble for the undertaking? "No, no," he said, "I feel yet strong to labour in my master's cause, and I would not *lay here* idle while he allows me to work." Water was placed by his bed, and the mother drawing near with her child, he raised his eyes to heaven, and offered up a short, but fervent prayer well suited to the occasion. He then baptized the child, and laying his hands upon it, he said, "O

Lord Jesus Christ, who has declared that of such as this child is the kingdom of heaven, receive him I beseech thee from the hands of thy aged and feeble servant, into the everlasting arms of thy covenanted mercy: we dedicate him to thee, O God, and if it be the last act of thy servant's ministry, wilt thou graciously accept it for the sake of thy dear son. Amen."

The exertion which he had made for conversation before, together with the office of baptism, seemed to exhaust all his strength, and he lay some time apparently in a state of insensibility; then rousing himself again, he enquired if there were any other children near, who had not been baptized? and added, "if there are any, let them be brought soon, for my time seems almost come. Thy will, O God, be done!"

I took his hand for the last time, and said, "I must bid you farewell, sir. If we see each other no more in this life, God grant that we may meet in that eternal world, where there shall be no sickness, nor pain, nor sorrow; because there is no sin." His eye kindled with emotion; a transient smile passed over his face, while he said "Farewell: God knows how sincerely I reciprocate that wish."

I saw him no more; but was informed that his voice soon after failed, and that he sunk gradually, and most serenely into the arms of death. The last words that dwelt on his tongue were those of the first Christian martyr, "*Lord Jesus, receive my spirit!*"

Thus ended the life of a good man; and every one who survives him may adopt the words of Balaam and say, "*Let me die the death of the righteous, and let my last end be like his!*"

[Gospel Advocate.]

#### A DYING BELIEVER.

The Maine Baptist Herald gives the last moments of a Mrs. C. Wilson, who left that state for Ohio.

"Never," says the clergyman who attended her, "have I beheld such a Christian triumph over death. Familiar with all his approaches, she eyed him with calm composure, rejoicing in him who had triumphed over death, hell and the grave. Two days before her dissolution, she asked me if I did not think that she was dying? I replied, I did not discover any immediate evidence. She smiled and said, 'I hoped I was, that I should soon be gone to my blessed Redeemer.' She seemed to be disappointed, but said, 'I am willing to wait his pleasure; I am willing to suffer so long as he shall think proper.' On Saturday, half an hour before her death, she asked me the same question, 'Do you not think that I am now dying?' It was too evidently the case—I hesitated to answer, but replied we have nothing to fear. 'True,' said she, 'I have nothing to fear—I have no fear; for the Lord, he is my guide, my glorious deliverer; but look at my hands, and my arms, they are cold and stiff, so are my feet and limbs;' fixing her eyes upon me, she continued—'This is death, and my soul doth rejoice in the Lord my Redeemer; he hath fulfilled all his promises to me, and gives me a peace the world cannot bestow:—Praise him for his mercies to unworthy me.' Such was her dying language.—With a calm and serene countenance, she bid farewell—raising her already stiffened arms, she closed her own eyes; and with a gentle sigh, her blood-washed soul took her angelic flight, to mingle her songs with those of the just, exclaiming, 'Worthy is the Lamb that was slain, to receive blessing, and honour and glory forever.'



## POETRY.

## FOR THE RELIGIOUS INTELLIGENCER.

LINES SUGGESTED BY READING THE ACCOUNT  
OF THE REVIVAL IN CEYLON.

Hark, from Ceylon's distant isle,  
Sounds which gladden angels, rise—  
Seraphs greet them with a smile,  
And tune their harps to praise.

Christians hear with raptur'd mind,  
These glad tidings from afar ;  
And with prayer and praise combin'd,  
Hail this gladdening Eastern Star.

Happy heralds of the cross,  
Gathering thus the harvest in,  
All you sacrific'd as loss—  
Christ has made your boundless gain.

Long you labour'd, long you pray'd ;  
Made the heathen world your care—  
Now your toils are well repaid,  
God has heard, and answer'd prayer.

Unbelievers come and see,  
What the God of grace can do ;  
Ere you speak reproachfully,  
Pause and take a serious view.

These blest triumphs of the cross,  
Are not wild chimeras vain,  
Of a mind to reason lost,  
Or a visionary brain.

Infidels, I blush for you,  
Truth like sunbeams meets your sight ;  
Breaks upon the Atheists' view,  
With an overwhelming light.

Gospel sinners can you see,  
Crowds of heathen enter Heaven ?  
And still thoughtless, prayerless be.  
Unrenow'd and unforgiven.

Soon the kingdoms of this world,  
Shall to Christ the Lord be given,—  
His mild banner be unfurl'd,  
And all nations press to Heaven.

## PRAYER.

Prayer is this:—to look into the Bible, and see what God has promised:—to look into our own hearts, and ask ourselves what we want:—and to look up to God to give us what we want, and he has promised, as the purchase of Christ's blood ; expecting that, though we are most unworthy, yet he will be as good as his word.

SCOTT.

## QUESTION.

Is it, or is it not a breach of Divine rule, for a Christian brother to withhold his proportion of expense for the support of the Gospel ministry ? An answer is requested.

*The Treasurer of the Female Education Society of New Haven has received since July last,*

From the Ladies' Society of the 2d Society in Saybrook, \$10 00  
From the Female Mite Society, New Milford, 13 00

*Terms of the Intelligencer.*—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

## CONTENTS.—NO. 37.

Palestine—Journal of the Rev. W. B. Lewis	577	Revivals of Religion	ib.	Reflections in a Church yard	589
Mr. Wolf's Journal	578	Selections from English Publications	ib.	Dying hours of Rev. Mr. —	590
Baptist Irish Chronicle	580	Thoughts on Psalm xxxvii. 25, 26	586	A Dying Believer	591
South Sea Islands	582	Constitution of the American Sunday School Union	587	Poetry—Lines, &c.	592
Baptist Mission in Burmah	ib.	The Emperor of Russia and the Missionaries	588	Prayer	ib.
Ceylon Mission—Letter from a Missionary	583	Hints for vacant Congregations	ib.	Question	ib.
Ordination	584			Female Education Society	ib.
				Obituary—Mrs. Lucretia Morse	ib.

From several young Misses of the 1st School district, W. Hartford,	4 45
From a friend unknown by Mrs. Silliman,	3 00
From the Female Auxiliary E. Society, Norwich,	34 50
From a female friend, New Haven,	5 00
From two ladies of Allingtown,	2 00
From a female friend New Haven, a New-year's gift,	10 00
From the Female Benevolent Society, Litchfield,	29 00
From Mrs. Keziah Mead, West Greenwich,	13 00
From four ladies of New Haven, to pay for washing,	20 00
September.—From Litchfield, 3 shirts,	4 50
From a lady in Lyme, 1 pair stockings,	83
From a lady in New Haven, 1 pair stockings,	83
From Madam Swift of Derby, 5 pair stockings and socks,	3 00
From Miss Abigail Hyde, Hartford, 3 pair stockings,	1 50
October.—From the Education Society, Middletown, the following articles:—1 pair sheets, \$3.00 ; 1 pair pillow cases, \$0.45 ; 3 shirts, \$5.00 ; 9 pair socks and 1 pair stockings at 3s. 6d. \$5.00 ; 6 shirt collars, \$0.75,	14 20
From Derby, by Mr. Hull, 4 $\frac{3}{4}$ yds. blue cloth, 7s. per yard,	5 00
November.—From Litchfield, 8 shirts,	12 00
From a female friend, Lebanon,	50
From Miss Abigail Hyde, 2 pair socks,	83
From Stratford, 5 shirts,	7 50
From Middletown Upper-houses a few articles,	1 50
December.—From a few ladies of the 1st Ecclesiastical Soc. of New Milford, 3 pair flannel sheets, 1 pair stockings, 1 pair socks	18 66
From the Dorcas Society, Woodbridge, 1 comfortable valued at \$2.00 ; 1 vest, \$1.00 ; 7 pair pillow cases, \$2.33 ; a second hand coat,	5 38
January, 1825.—From the Ladies of South Mansfield, 196 skeins of silk, 10 sticks of twist, 2 pair small stockings, 3 pair ladies' socks, cash 40 cents, all valued at	9 00
From the Young Ladies' Saving Society of Warren, Litchfield Co. a bundle valued at	8 00
From a lady of Lebanon, 1 pair yarn socks,	50
From the Auxiliary Education Society of Torrington, Conn. 22 $\frac{1}{2}$ yards of fulled cloth valued at	30 00
1 pair blankets	4 00
From a friend, one comfortable	2 50
From the Lydian Society of New Canaan a bed quilt,	4 50
From a few Ladies in New Canaan 29 $\frac{1}{2}$ yds. cloth,	14 75
From the Ladies' Benevolent Association Norwalk, 2 bed-quilts,	9 00

New Haven, Feb. 8, 1825.

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## Obituary.

Died, in this city on Monday the 7th inst. Mrs. Lucretia Morse, wife of Mr. S. F. B. Morse, in the 26th years of her age. Her death was sudden and unexpected.—Her husband had just left her for the city of Washington, where he was called to take a portrait of Gen. La Fayette.—To say that Mrs. Morse was much beloved by all who knew her, would be only repeating a saying common to many in their respective circles. She possessed in a pre-eminent degree all those female graces and virtues which can render an object lovely, and they were most happily combined with the graces and virtues of religion. This gave a finish to her character and influenced all her actions.